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declares that not only is Roscher the founder of the whole new movement in economics, but that he is to be admired on account of his reverence for his predecessors. Roscher in fact attempted not so much to overthrow as to build up. He accepted the conclusions of Adam Smith, Malthus and Ricardo, but sought to expand, to modify, to classify them. His wondrous historic learning enabled him to explain much that had been dark, and to add much to our fund of economic knowledge, especially in the second and third volumes of his great work — those on agriculture and commerce. Roscher of course is always to be spoken of with the highest respect, and yet a doubt often forces itself upon us whether he fully represents what is most vital and progressive in recent German development; whether his work is not too anecdotal and fragmentary, and whether his books have not more of an illustrative than of a dogmatic character. But Schmoller gently glides over these possible shortcomings and, as is fitting in such a book, calls attention only to what is valuable, noble and elevating in Roscher's work and character. And for this he deserves our thanks.

EDWIN R. A. SELIGMAN.

Karl Rodbertus: Darstellung seines Lebens und seiner Lehre.

Von H. DIETZEL, Professor zu Dorpat. Abtheilungen I, II. Jena, Gustav Fischer, 1886, 1888. — 92, 240 pp.

Literature concerning Rodbertus continues steadily to increase in Germany. We have here the first two instalments of what promises to be the most important contribution yet made to the analyses and criticisms of the works of the great socialistic thinker. The first part discusses the scientific and political career of Rodbertus; describing with considerable minuteness the course pursued by him in the Prussian parliaments of 1848 and 1849, and tracing with care his attitude towards Lassalle and towards the new German empire. In the second part the author devotes himself to the task of describing Rodbertus's theory of society and of the course of historic development, and to a criticism of the same. In a third part, still to be published, his economic theories are to be subjected to a similar treatment.

In spirit the author is impartial. He is neither a disciple nor an implacable opponent. He has no preconceived theory of social phenomena or tendencies to support. He writes from the standpoint of the historian, seeking to find the central idea of Rodbertus's system, and to ascertain the position which, as a social philosopher, he really occupied. The work is evidently based upon a most thorough study of Rodbertus's writings, and many suggestive points are brought out which previous writers have overlooked.

Professor Dietzel holds that the central idea of Rodbertus's system, which he early adopted and from which he never departed, was this : *The community is the end in itself*. Individuals are only means for the promotion of social well-being ; they are in no sense ends in themselves. He then is the only uncompromising socialist ; always, upon the main point, self-consistent. The works of other socialists, it is maintained, reveal that their aim has been to bring about social reorganization that thereby individuals might be made happier. They thus appear, upon the last analysis, to be individualists. But to the mind of Rodbertus the ideal social state, the highest common weal in itself considered, was the only object worth striving for. This seems to be a somewhat finely drawn distinction and one which would scarcely occur to the ordinary student of the works of the great socialists. The ideas involved are so difficult to grasp that probably they themselves were not always conscious of the ultimate object they were seeking. Professor Dietzel, however, claims that Rodbertus adopted the Greek conception of the state, and adapted it to modern conditions with the help of the theories of Fichte, Schelling and Hegel. From Schelling he borrowed the notion that society is analogous in all respects to external nature, only idealized in capacity and form ; a higher manifestation of the world-spirit, of God. Therefore, as animals and stones are not ends in themselves but only serve the purposes of the general frame of things, so the individual is an atom which exists solely that it may form a part of the great structure called the state. St. Simon also lived much under the influence of Schelling ; therefore a marked similarity is found between some of his views and those of Rodbertus.

Professor Dietzel also seeks to show that Rodbertus's public life and the attitude which he took toward later German questions were determined by his controlling idea. In 1848 he was a democrat, an advocate of the Frankfort plan of securing a union of Germany on the basis of popular sovereignty. He wanted a great consolidated democratic state. His views and those of Bismarck as to methods were then diametrically opposed. Bismarck triumphed. Then Rodbertus was ready to support the cause of German unity under the leadership of the monarchy. His object was unity, consolidation, the strengthening of the state, under whatever form it might come. Then the state should lead in the work of social reform and make its sway universal. When, in his later years, he thought that Bismarck would not inaugurate the new era, Rodbertus meditated active co-operation with the party of the social democracy. But before this could be carried out he died.

In the critical portions of this work it is shown with clearness and force that in the ideal socialistic state the individual would be hopelessly sacrificed, and the conflict of interests would be intensified rather than

moderated. The establishment and maintenance of harmony under such conditions would be a task far beyond the power of any administrative system. Rodbertus's theory of historic development is also subjected to a searching criticism and proven to be wholly untenable. It is also shown that he constructed it quite late in life, and borrowed it to a large extent from earlier writers.

The effect of such a work as this is healthy. It corrects the tendency to hero worship, and by a calm appeal to facts shows how little benefit society can derive from attempts to introduce any of the ideal systems so popular in our time. A thorough study of the history of opinions and institutions is the proper antidote for all theories, whether of extreme socialism or extreme individualism.

H. L. OSGOOD.

Hanserecesse: Dritte Abtheilung, 1477-1530. Bearbeitet von DIETRICH SCHÄFER. Herausgegeben vom Verein für hansische Geschichte. Leipzig, Verlag von Duncker und Humblot, 1881, 1883, 1888. — 3 Bde. 4to, xv, 598, xvi, 687, xii, 590 pp.

The Hanseatic league is of such importance in the history of mediæval economic life that the publication of new materials on the subject must always be warmly welcomed. Among the most important of these must be ranked the comprehensive collection known as the *Hanserecesse*. The first set (1256-1430) was published years ago in five volumes, by the Royal Bavarian Academy of Sciences; the second set (1431-1477) was published in four volumes by the Union for Hanseatic History, and edited by Professor von der Ropp. The present set (1477-1530) is published by the same society and edited by Professor Schäfer, of Jena, who had shown his qualifications for such a task by his valuable book on *Die Hansestädte und König Waldemar*. Like the previous collections, they contain all manner of reports, accounts of proceedings, conventions and official correspondence relative to the league. The manuscript sources were collected at infinite pains from the municipal archives of numerous North German cities, and are verbally reprinted without commentary or explanation. In the introductory chapter to each volume, however, Professor Schäfer gives an interesting *résumé* of the general course of events, and of the vacillating fortunes of the league during the period in question. To all serious students of the Hansa this exhaustive compilation will bring the amplest possible materials.

E. R. A. S.